1: Maes--1 E-5 (1913-1914) 1924 FO32 Mongo FO32

[5]

Chapter 1

The Land and Its Inhabitants

The appearance of the land. -- Location of the tribes. -- General characteristics of the natives. -- Maternal feelings. -- The fetisher. -- Religious beliefs. -- Cult of the dead. -- The Mfumu. -- Medicine.

[37] The area between the Congo, the Kasai, and the Kwango is covered with tall grass interspersed with stunted trees and a few small forests whose verdant canopy rises majestically over a boundless plain. A curtain of trees stretches along the rivers and gradually thins out as one penetrates into the interior. The path [497] beaten by the regular passage of endless columns of natives, walking Indian file, winds sadly and monotonously across these lightly rolling plains. During the rainy season the grass, whose stems grow as high as two or two and a half meters, obstructs the view. During the dry season, destroyed by brush fires, it has given way to a blackish-yellow plain from which all life seems to have been banished. From time to [6] time, at distances of 30 and sometimes 40 kilometers apart, we find groupings of huts, surrounded by a few manioc fields, [Fig. 1 appears here] banana groves, and sometimes small plots of maize and peanuts. Upon our arrival, [609] the men look at us without concern, the mistrustful women hide [Fig. 2 appears here] in their huts or take refuge in the forest and fields, and the less timid children stare at us with the insouciance characteristic of their age. [7]

Beyond the Kasai, in the region of the Fimi, around Lake Leopold II, and along the Lukenie, the bush gives way to the forest, damp, swampy, dark, and mysterious.

[37] At the confluence of the Fimi and the Kasai, a vast swampy [361] area stretches as far as the eye can see, bare of all arborescent vegetation, crossed by innumerable channels which are narrow and shallow during the dry season and wide to the point of covering practically the whole region during the rainy season.

[text continues on p. 3]

FO32 Mongo FO32
Take F133
Sakata FO93

The few groups of natives who inhabit this region have built their villages along the river on raised ground, safe from the periodic floods.

In the forest region the villages seem to be scattered purely at random.

The huts are built in the center of a large clearing, surrounded by manioc plots and banana groves which are encircled in the distance by uncleared forest.

Such is the region that we crossed from Stanley Pool to Kasai-Kwango, from the Fimi to Lake Leopold II, and over the entire basin of the Lukenie.

The first peoples we encountered there belong to the Bateke [Teke] group. Their territory lies around Stanley Pool and extends to the north as far as the Lufimi. Beyond that live the Banfumungu [Fumu], also called Banfugumu, Banfumuka, Baumbu, or simply Bamfumu.

North of the Kasai and along the banks of the Congo live the Bayanzi [Yanzi] or Babangi. Their neighbors to the east, the Baboma [Boma] or Babuma, occupy the whole of the confluence of the Fimi and the Kasai, up to the left bank of the lower Kwango.

Fig. 3
Bateke Woman and Child.

The Wadia [Dia] live to the north of the Baboma between Nioki and Kutu and extend along the Boriempa and the western shore of Lake Leopold II up to the territory of the Mosengere [Sengele].

The region occupied by the Basakata [Sakata] stretches along the left bank of the Lukenie-Fimi between Bokoro and Moleke.

The Mosengere or Monsengere are settled along the Olonga-Uele in the region of Bongo. Northwest of this group we encountered the Bakutu [Kutu], whose territory extends beyond the boundaries of the Lake Leopold II district. [8]

The Bolia occupy the country northeast of Bongo as far as the Bolia-Kiri region.

The Tumba [Ntomba] are settled all along the eastern shore

S
GR3
766 out of his hut, speaks to the people, and the boloko replies, "Ngulu, ngulu, ngulu." A few days later, the burial of the dead chief takes place. The dignitaries are supposed to go and recover the body, place it in a coffin, [33] and have it buried with great pomp in the morning. It appears that the body remains in the chiefs' cemetery and that the coffin actually holds nothing but a tree trunk, but here again a more detailed investigation would seem indispensable. The burial is carried out with great pomp, and then the new chief is definitely installed. How does the chief acquire the secrets of his occult powers? From whom does he learn how to measure the poison, how to prepare the medicines? So many questions which are yet to be elucidated.
S
157 Aside from these secrets, the art of healing is not highly developed among the natives. A string around the forehead, cupping, and scarification are supposed to cure neuralgia. The cups consist of small gourds with a narrow hole. The native puts a few twigs of very dry grass inside it, sets them on fire, and immediately places the opening of the gourd against the skin. The combustion creates a vacuum, and suction is produced automatically. Scarification is done with a small razor-like knife. [34]

Chapter 2

Dwellings

Conditions for setting up a village. -- General arrangement of the huts. -- The typical Bateke-Bamfumu hut. -- The conical Baboma hut. -- Shape of the hut in the region of Lake Leopold II. -- Hut with arched roof on the Lukenie. -- Villages of the Sankuru-Kasai. -- Babuba hut. -- General conclusions.

M
361 Although all the peoples in the region we visited have reached the sedentary stage, local migrations and changes of abode are rather frequent. In short, the dwelling and the village are stable only as long as the resources of the site and its environment can provide the basic needs of the community.

361 The first essential condition is a nearby source of drinking wate
312 a stream, a marsh, or one or more natural springs. These springs are quite numerous in the region we visited. Their water is clear, limpid, and refreshing; the supply is abundant and regular in the dry season as well as in the rainy season. The natives value their benefits so highly that the women willingly go 200 or 300 meters to a spring in the forest rather than to draw water from the stream.

361 [35] In addition to a bountiful spring, the native seeks a health ful location and takes this into account when choosing the future si for his household. The ground that suits him best is slightly raised, dry, open, and located near the forest or in the midst of a fertile plain.

Aside from their hygienic benefits, such locations afford a meas ure of security to the settler. At the slightest alarm, the whole community leaves both village and home to run into the forest, where they are sheltered and completely safe.

Finally, the native looks for the fertile soil essential to the welfare of his crops. The well-being and even the existence of his whole family depend in large measure on the yields from these crops.

The new site then, must fulfill all these indispensable conditions If the place that meets these requirements is to be found in a region full of game and not far distant from a stream, marsh, or water- course rich in fish, the native will not fail to choose such a privi- leged spot. These conditions will determine the duration of the native's settlement. [Ed., a passage is omitted here.]

361 When the community has decided to move and a location suitabl
38 for a new settlement has been found, all the adult males leave to prepare the ground. This work is particularly arduous in forested areas. In the grasslands it is sufficient to cut the grass, or simply to burn it, and then to hoe thoroughly the area for the new village and its fields and to carry off all the rubbish, while the establish- ment of a village in the heart of the forest requires far greater effort and work. The first few days are devoted to marking out the boundaries and clearing the small trees, creepers, bushes, grass, etc. Everything that can be cut with a knife or ax is hacked down. Large tree trunks are chinked at the base; then the native heaps all the rubbish [36] from the first stage of clearing around them and

1: Maes--20 E-5 (1913-1914) 1924 FO32 Mongo FO32
Yaelima

sets it on fire. Two or three days later the giants of the forest topple one after another amidst an indescribable din and the joyous cries of the natives. The brushwood is quickly cut up and branches and crowns are lopped off. The large logs are left where they fall.

Nothing is more interesting to see than these barely

Fig. 22. Corner of a Batitu Village Barely Outlined.

outlined villages in the midst of the great equatorial forest. The clearing, still poorly defined, is framed by a dome of wild greenery over this small open spot where man has decided to settle. The whole clearing is strewn with thick trunks, pieces of wood, charred wood, and rubbish of all sorts. Stumps, cut about one meter from the ground, rise on every side, like so many relics of a life and vegetation recently passed away. Amidst this tortured heap of debris a few very crude huts left and right, as though scattered completely at random. They are really nothing but shelters, places of refuge, where the native spends the night for the time being, protected from dampness and inclement weather. Their miserable appearance, their ramshackle exterior, and the roughness of their construction

1: Maes--21 E-5 (1913-1914)1924 FO32 Mongo FO32
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Kongo F021
Yaka

show [37] that the native has built them in great haste, without attaching any importance to them. He nevertheless lives there until a more permanent hut is built, and this provisional state of affairs sometimes lasts quite a long time.

These initial shelters are built without order or method. An odd

Fig. 23. Longinipila, a Batitu Village Newly Erected in the midst of the Equatorial Forest.

assortment of materials are used. The shape of the huts varies, and, curiously enough, it usually bears no resemblance whatever to the ultimate dwelling or to the shape typical of the region.

Among the Bateke and Babuende [Bwende], the hut is rectangular and on the average is twice as long as it is wide. The very low side walls are rarely higher than 1.50 meters. The door is cut into the gable end, placed a little to the side, opening on the large village square. The roof slopes away on both sides in a curve from a horizontal ridge. Its edges project considerably beyond the side walls and form a small protective roof all around the outside of the hut. The native uses this protected area to store part of his firewood supply, pottery, and other objects of lesser value.

All the huts are built separately and spaced from 10 to 15 meters apart. They stand parallel to each other, facing the main thoroughfare. [38]

M 342 with rattan thongs. These walls are very strong and durable. The roof is usually covered with thatch, but it frequently happens that the native also uses panels of nac-nac to cover his hut. [43]

M 361 Among the peoples who live west of the lake, the huts are grouped in clusters of two or three and placed in two parallel lines. The free space between the clusters is very limited, so much so that at first sight all the huts seem to be continuous. The doors always open on the large street.

M 342 177 656 We also visited a number of villages where earthen dwellings, built by administrative order, stretched out the whole length of the village. As a rule, however, these huts, which we regard as an improvement from the standpoint of hygiene and comfort, were not favored by the natives. The Negro had carried out the task imposed upon him, but he refused to enjoy it. His primitive hut, which was better adapted to the necessities of his life, retained its appeal and its occupants.

M 361 342 Among the Tumba of the east shore of the lake, we observed that the hut tends to present certain characteristics relating it to the type of hut with an arched roof found among the Buli [Oli] and farther north. The ridge, instead of being straight, extends beyond the ends of the hut and dips down, giving the whole structure the appearance of a bow bent [44] chiefly at the two ends. In certain dwellings the doors are placed in the side wall facing the main thoroughfare, and the huts are built in groups standing more or less close together. In other huts, on the other hand, the door is located in the gable wall and opens on a small veranda formed by the projecting roof front. The huts built this way are placed in a line, but are separated, and although the space between the two lines forms the chief thoroughfare of the village, each hut nevertheless boasts a small individual courtyard in front of the veranda. As to the method of construction, it is identical to those we noted in the region west of the lake.

M S 361 342 Among the peoples of the lower Lukenie, the huts are also built by the same method and with identical materials. The door, however, is nearly always in the gable wall, at the end where the roof projects, slightly curved, to form the veranda. When the huts are separated, one notices again a tendency toward an arc in the

1: Maes--28 E-5 (1913-1914) 1924 FO32 Mongo FO32
Sakata FO43
Utomba
MS 361 342

ridge, although it is true that this is not very pronounced. It happens very frequently, however, that the natives help each other in building the village and proceed so as to form long lines of uninterrupted huts. [45] As a result, the ridgepiece is continuous and straight. The opening that serves as a door is in the gable wall and opens on a small empty space. This courtyard is common to two adjacent huts, but their doors are not placed face to face.

This type of continuous dwelling is found most frequently among the Basakata of the interior. It is characterized by the careful attention the natives give to its construction and completion.

As regards dwelling type and general village layout, all the peoples along the shores of Lake Leopold II and the banks of the lower Lukenie seem to belong to a single ethnic group characterized by the rectangular hut having a roof with an oblique double slope and a horizontal ridgepiece parallel to the village thorough-

M 361 342

Fig. 28. Tumba Hut with Rectangular Base and Slightly Arched Roof.

fare. The single huts, however, with slightly arched roofs and placed perpendicular to the main axis of the village, which we noted to the east of Lake Leopold II, reveal certain traces of an ethnic affinity with the peoples farther east. Before we proceed

FO32 Mongo FO32
Sakata FO 43

Before we proceed

M 361 342 643

to the study of dwellings in that region, it is well to note that among all the western populations, the hut of the great chief, that is to say, the "chief of the [46] earth," Mfumu na Tse, is built separately, a little apart from the general alignment or facing the principal street. This hut is surrounded by a fence, and the enclosure contains the royal hut, the reception palace, and the huts of the chief's wives.

M 644

Entry into the chief's courtyard is forbidden to his subjects. Only the dignitaries are admitted there when royal audiences are held, and to receive them the chief holds court in the hut that serves as a reception building. All around the enclosure, the "chief of the earth" has special trees of the cactus family planted. This, we were assured by the future successor of the Mosengere chief of Penge, is a royal prerogative very strictly observed. The existence of this enclosure around the royal

S [342 415]

Fig. 29. Basakata Huts Connected by a Common Court.

dwelling recalls the custom in Banfumu villages of arranging the huts in family groups, and it seems to indicate a certain affinity between these different tribes.

M 392

In the region of the Ipanga-Batitu, besides the small hut whose roof has the oblique double slope and horizontal ridge and is covered with vegetal tiles, which serves as a secondary, temporary

342 of tree bark. Walls of nse-nse are exceedingly rare.

The door of the hut opens on the interior of the veranda. The latter is always open on the side facing the main artery of the village. Sometimes it is open both in front and to one side; it is very rarely open on all sides.

In the Bokala region and in a very few Yaelima villages, we found this same characteristic type of hut. Such cases, however, were quite rare. Most often the huts in this area had an appearance

Fig. 32. Another Form of Batitu Hut, under Construction in the Village of Longinpila.

that reminded us of the Batitu type only by the presence of a veranda with a roof that was more or less curved in the extension of the main axis.

The Bokala-Yaelima hut has a rectangular base and a roof with an oblique double slope and a horizontal ridge.

The interior of the hut has two parts, one serving as living room, kitchen, and dining room, the other as the bedchamber. The door opens into the first part and is cut in the wall facing the main artery of the [49] village. All the huts are built separately [361] and laid out lengthwise in such a fashion that two parallel rows make up the village. The huts are built with stakes and raffia stems for the framework and nse-nse to cover the walls as well

1: Maes--35 E-5 (1913-1914) 1924 FO32 Mongo FO32
Ntomba

the main axis [51] of the village. This door is always placed rather high and closes on an inner slide. Since nse-nse and ndele are lacking in this region, the framework of the huts is made of stakes and pieces of raffia, and the walls and roof are covered with raffia leaves plaited flat in the form of a mat.

The huts are built singly, a method which again reminds one of the customs of the Oshwe-Bumbuli region. The native does sometimes cover his hut with grass, but this is very rare.

In this region we also observed that in certain villages the huts were arranged in family groupings and that each group had a special area clearly set apart from the rest of the village. The various huts of a single group are inside a fairly solid stake fence from one and three-quarters to two meters high and sometimes covered with mats of raffia leaves. The doors of all the huts within an enclosure open toward the interior of the courtyard.

Fig. 35. Interior of a Lupango and Drying Peanuts, Bena Dibele-Kole Region.

The whole forms the lupango. By counting the number of huts in a lupango one may determine how many wives the chief or head of the place has, since each one has her own home. [52] The lupango are of recent introduction and are derived from Arab influence. One cannot take them into account in establishing relationships of kinship or ethnic affinity between the different peoples. There is no connection whatever between the lupango of the Bena Dibele-Kole region and the familial grouping of huts

S M 226 industry of it. This sort of thing flourishes especially among the riparian people in the country of the Basakata, Balesa, and Mosengere.

S M 226 • 361 In the region of the lower Fimi, as well as along the marshy banks of the lower Lulonga, native fishing camps are quite numerous. They are all of the same type and [94] never have the character of a permanent settlement. At the end of the rainy season one sees families of riparian peoples leave their villages temporarily and settle along the marshy rivers. Men and women make this move, while children, old people, and a few able-bodied adults stay in the village to guard the homes.

The fishing camps are set up in very rudimentary fashion. The huts are merely shelters, refuges.

S M [96] Gathering salt grass for making salt is the chief task of the women. The men do the fishing.

S M 226 All the methods for fishing individually are used, but the bulk of the work is done communally.

The procedures are quite varied. We will mention the following.

1) Damming the mouths of small rivers and minor tributaries, along with setting traps in front of the escape channel and the method of driving the fish described above.

S M [286 386] 2) Fishing with a net. Unlike the nets used for hunting, the fishing nets are made of raffia fibers. The type of knot is the same, but the technique is more like the one used for plaiting the hair. The native carefully dyes the fibers black in order to make the mesh invisible under water. He attaches small cylindrical sections of a very light wood to the upper part of the net to serve as floats. At the opposite edge, he attaches the sinkers, made of cylindrical pieces of baked clay. The floats and sinkers are made so that they counterbalance each other and maintain the net in a vertical position in the water. These nets are 20 to 25 meters long. If necessary, the natives use a series of nets and dam the whole river in this way. Five to ten men are stationed with large baskets along the nets. The women go up the river 100 to 200 meters, enter the water, and form a chain to drive the fish before them. These are caught in the meshes of the nets and attract the attention of the fishermen by the efforts they

1: Maes--78 E-5 (1913-1914) 1924 FO32 Mongo FO32
Sakata F043

MS 258

Among the Mosengere, Bobale, Basakata, Ipanga, Batitu, Bokala, and Yaelima, on the other hand, the natives still use the primitive process.

This varies according to the region, insofar as the materials used in the preparation are concerned.

Among the Mosengere, Wadia, Tumba, Basakata, and Bobale, the natives use only the salt grass that grows abundantly in the marshes and along the marshy banks of certain rivers in the region.

In the territory of the Ipanga, Batitu, Bokala, and Yaelima, where this precious resource is lacking, the natives use the trunks of banana trees and especially the flowers of palm trees, whose ashes are quite rich in alkaline matter.

MS [341]

Salt grass is harvested toward the end of the dry season.

At this time groups of Mosengere, Wadia, Tumba, Bobale, and Basakata of the interior leave their villages to camp along the rivers with marshy banks.

MS [342]

They choose a site suitable for setting up the few huts that will serve them as shelters during their temporary sojourn in the region. These huts are usually very poorly constructed. Built hastily and carelessly, they are provisional shelters, refuges for the night, rather than dwellings.

MS 258 423

In former times the whole expanse of the marshy plain covered with salt grass was divided into sections.

Each native group had its own well-defined area and exploited it exclusively. [107]

The site for the hut occupied by each such group was determined by the location of the familial reservation or domain and was chosen so as to lie in the center of it.

The time of year when the salt grass was gathered and the length of the period of exploitation were regulated. In short, the preparation of salt was a national industry, governed by special laws to which the whole tribe had to conform.

At the present time, the groups gather salt grass wherever they think best, without regard for the customs and rights of the past. This work of harvesting the grass falls to the women.

MS 257 462

While the men are fishing, the women, provided with large knives, cut down the tall grass that grows in the marshes or along

369 548 2) There is a considerable excess of bachelors over eligible women.

[694] 3) The freedom to commit adultery: no sanctions were provided.[A]

[536] 4) The difficulty of finding a suitable husband experienced by many girls born in the centers. Marriages between individuals belonging to different groups (especially certain ones) seldom last. And since inhabitants of the centers have no fixed or stable residence, they intend sooner or later to go back to their tribe of origin. Serious-minded parents therefore discourage and thwart these "mixed" marriages. (1)

1. On this subject, read Jadot's fine page in Blancs et Noirs au Congo Belge [Whites and Blacks in the Belgian Congo], p. 132, beginning: "La prostitution devait inevitablement . . . (Prostitution was inevitably . . .).

[364] In the region under discussion there are only a few lightly populated centers: plantations, government or business stations, and small commercial centers. From time to time the bachelors there satisfy their desires with the wives of their fellow workers, and especially with women who come from the interior to sell their products at market. But they do not avoid one of the consequences of prostitution, namely the spreading of venereal diseases.

It is possible to conclude that in the past prostitution existed only in a very broad sense [?!] and there was very little of it. In [104] Engel's article, "Les Wangata" op. cit., he writes that among the Wangata "prostitution no longer exists." If the eminent author is using the term according to the meaning in the dictionary, we may ask on what basis he is implicitly stating that this institution existed in the past. If prostitution is broadly defined, then the facts contradict his remark, for actually it has not ceased to develop among the tribes he discussed, who are located very close to the city of Coquilhatville and its various suburbs.

[A] [i.e., in the centers.--Analyst]

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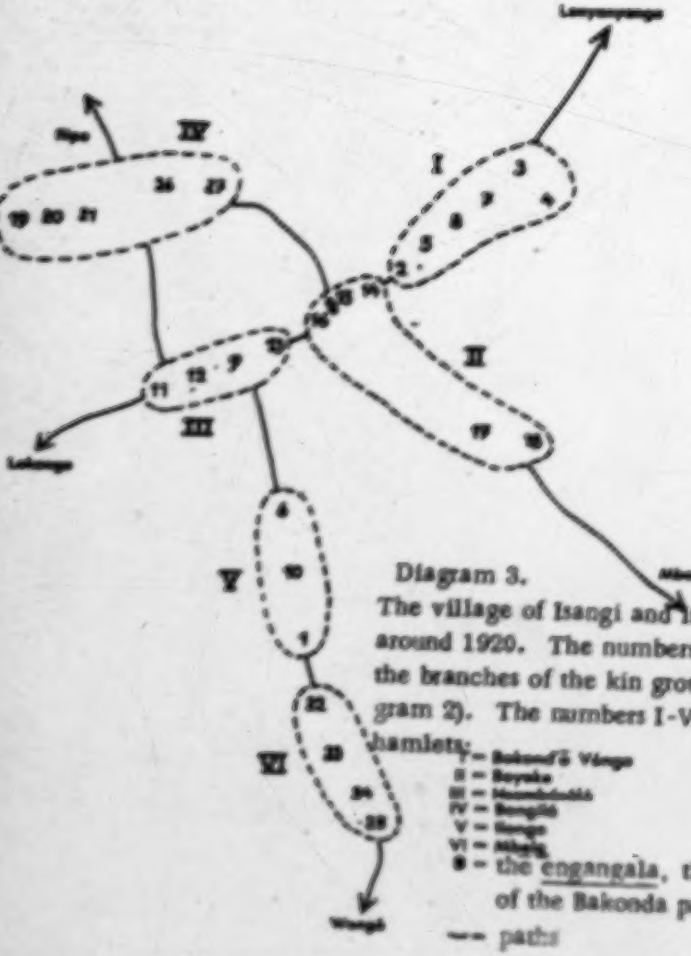

Diagram 3.
The village of Isangi and its territory around 1920. The numbers 1-27 denote the branches of the kin groups (see Diagram 2). The numbers I-VI refer to the hamlets.

I = Bakonda Mongo
II = Boyeke
III = Mombokoto
IV = Bongilo
V = Bongo
VI = Mbeng
8 = the engangala, the meeting place of the Bakonda province
— paths

614 kinship subgroup [Untersippe] for groups of rank C;
kinship group [Sippe] for groups of rank D (the exogamous units);
large kinship group [Grossippe] for groups of rank E.

Local Organization

361 621 178 The second diagram[1] shows the settlement pattern of the Isangi group in its old settlement area up to 1949. At this time Isangi was relocated near the highway. Only two of the nuclear kinship groups of Isangi can lay claim to territory reaching far enough toward the east as to extend beyond the new highway. Thus, the resettlement process has led to a complete change of the settlement pattern. However, the functions of the settlement communities have not yet been adapted to the new settlement. At present the inhabitants are still so engaged in speculation about the possibility of a return to their own old territory that they have not yet reformed their village organization.

621 614 We observe that the village is divided into six settlement communities (30), each of which consists only of the members

30. See Diagram 3.

of one of the two kinship groups of Isangi. [200] We find that only the group of the father, which formerly was a kinship group in its own right, is attached to one settlement community of the kinship group Ngelé. Incidentally, we might point out that the names of the two kinship groups, Ngelé and Nkoto, mean "down the river" and "up the river." The older group is called "down the river" since in ngelé the river is large and wide. We come across this honorary term for the older group in some other villages although there is not always an "up-river" group. No corresponding settlement pattern can be found.

614 621 202 629 The degree of cohesion among the constituent kinship groups in settlement community I is so strong that the entire community has a communal bokendi, a communal messenger.

[1] [page 7, category 116.--Analyst]

614 It is the task of the messengers to transmit all important mes-
621 sages to the other groups in accordance with a precise plan;
202 this is particularly true regarding the invitations to the meetings
624 of the village council with the nkúmú. At the same time they inform the other groups as to the program of the meeting. The first messenger calls on the messenger of the other community; the old men are gathered at the latter's house in order to receive and to discuss the message. The messenger of this community, in turn, departs for the next in line. As a result of this practice the messenger and his home became one of the centers of social life.

621 The same uniformity is found in community II. Here
644 we can also see the engangala, the meeting place of the village
● 361 Isangi and of its branch villages. The meeting place is an open
623 space in which stands a short tree with a broad crown. The representatives of the several villages gather in the shade of this tree since one of the open men's houses could not accommodate all of them. The senior of the nuclear kinship groups Mpia (No. 14), Nsambi (No. 15), and Liengo (No. 16) has his house on this spot which is situated on the border of the territory belonging to these three groups. The elder of Mpia, however, is the messenger for the hamlet of Boyeke; he may of course be identical with the "elder on the engangala."

644 Cohesion within the third settlement community was also
621 so strong that it employs only one messenger. The kinship subgroup Nsambáfílí which is concentrated in this hamlet is said to consist of the descendants of an illegitimate child of the daughter of the village founder (see Diagram 1). As is the case in many
[782] other villages, it is therefore entrusted with the office of the
[624] botóni, who carries out the sacrifice of human beings and animals on the proper occasions.

The three communities just described are relatively
644 homogeneous groups; the three following ones are quite hetero-
621 geneous. The two groups of hamlet IV belong to the kinship sub-
624 groups Iyolo and Mbo. In contrast to the kinship subgroups Lovendo
202 and Basilo, they regard themselves as sufficiently different from

each other to employ their own messengers. When the messenger of settlement II arrives here, he first calls on the messenger of the nuclear kinship group Bosóbé (No. 19) and then to Impínga (No. 26). The messenger from Bosóbé calls on his relatives in settlement VI, who are the nuclear kinship group Mbelo-Mmuna (No. 22), while the messenger from Impínga-Ndongó formerly had to call on the group Bommambo which is now extinct.

Settlement V consisted of three different groups. Bolíma, the group of the father, had its own messenger; however, he only received the messages without having to pass them on, which is also the case with all these last groups of the village. Both neighbors had their own messenger. The messenger from settlement I called on the nuclear kinship group Bolesangi, his relatives; the messenger from settlement III went to his relatives of the nuclear kinship group Ituli.

There were also two messengers in the last hamlet, but reports on this subject are insufficient since the nuclear kinship group Bommambo has been extinct for a long time.

All the settlements just mentioned have a common characteristic: formerly, at important dance festivals, their young men performed together in one joint corps de ballet. The population was decimated as a result of the rigors of [201] the occupation period and also as a result of the population movement into the cities. Consequently, there are not enough young people any more, and I with II, III with IV, and V with VI act together. Thus, in each case we find Ngelé and Nkoto united in one ballet. Although these groups have also been scattered as a result of the new settlement pattern (next to the highway), the old organizational structure has been preserved, and the young people do not hesitate to walk the long distance to the practice field every day so they can dance in the old groupings.

All of Isangi, all three kinship groups, have one common village chief, the Nkúmú, with an iyolo nsáka who gets the meetings started, and a village court with its judges. There are other groups which correspond to Isangi (31), but have more than one

31. See Müller, Fürstentum, pp. 73 ff., 76 ff., 133 f.

614 Each hamlet includes one or several message districts.
621 Even at the time of the old settlement pattern the messenger
624 system was determined by the hierarchical structure and not
[202] at all by considerations of what was most practical (for example, the shortest route). Consequently this conservative institution of the conservative old men has not been affected at all by the relocation.

The villages are the communities of jurisdiction and of political life. Usually a nkúmú, presides over the meetings. If a village has several nkúmú, one of whom may be the judge or all may preside together, I have used the term "part of a village" [Dorfteil] for the district from which each nkúmú originates.

361 Those areas which have a special meeting place are here
621 referred to as a "province" [Gau]. The meeting place lies
178 within the territory of the oldest or second-oldest kinship group. The practical importance of this institution for the entire province is minimal, but the two meeting places [202] which we discovered still constituted, until a short time ago, important social centers for the duplicate villages forming the administrative centers of the respective provinces. As a result of the relocation, the meeting places have now lost their function completely.

000 I hope that this paper has added new material to the discussion on the subject of ethno-sociological terminology, and that it will stimulate criticism and a new discussion of this important subject.